

CLASS THIRTY SIX

We are still on our Usool Ath-Thalaathah book and we are on the chapter where the author mentions fourteen examples of Ibaadaat to support a statement. We have been taking these essential Ibaadaat and we have spent quite a lot of time on them, and it is time well worth it. Our topic today is the tenth Ibaadah, which is Isti'aanah (استعانة).

ISTI'AANAH

The author says:

وَ دَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى : إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الفاتحة: ٥﴾
وَ فِي الْحَدِيثِ : إِذَا سْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ

So he mentions Isti'aanah, then he mentions a proof from the Qur'an and another from the Sunnah.

If you look at the first three Arabic letters in Isti'aanah (Alif, Seen and Taa), words that begin like that indicate seeking or requesting. Wherever you see Alif, Seen and Taa added to the beginning, the word means something about seeking or requesting. They are the words on the pattern of Astaf'ul (استفعل).

على وزن است فعل

That is how we refer to it in Arabic grammar. Some examples like the Ibaadaat we will try to take today Inshaa Allah, Isti'aanah, Istighaathah (استغاثة), Istijaarah (استجارة), all of them have the meaning of seeking. Furthermore, what is Istighfaar? Istighfaar is seeking forgiveness.

طلب المغفرة

That you are seeking forgiveness. Istighfaar (إِسْتِغْفَار), you see that Alif, Seen and Taa? That is the common thing between all these words. Outside of Ibaadaat, take the example of Istansar (إِسْتَنْصَار).

طلب النصر

Seeking victory. When one seeks victory, it is Istansar.

**فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَ بِالْأَمْسِ
يَسْتَصْرِخُ... ﴿القصص: ١٨﴾**

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). (Surat al-Qasas: 18)

Some scholars say it is the letters Alif and Seen in the beginning that imply or mean the request. Some of the scholars say it is the Seen by itself. This is a dispute among the scholars of grammar. Some say it is the Seen by itself and like I mentioned some say it is the Alif, Seen and Taa together. That really does not matter, what matters is that when you see words starting like that (on the pattern of Astaf'al), it means a request.

Sometimes words on the pattern of Istaf'al can mean the act itself without the request. For example, Allah said:

**ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبْشِرْ يَهْدُونَا فَكَفَرُوا
وَتَوَلَّوْا ۚ وَاسْتَغْفِرَ اللَّهُ... ﴿التغابن: ٦﴾**

That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allah was not in need (of them). (Surat at-Tagh'aabun: 6)

وَاسْتَغْفِرَ

Alif, Seen and Taa. The verse means Allah is rich. Here, it does not mean Allah sought to be rich (Ma'aath Allah), it means Allah is rich. So in some cases, it may not mean the request part.

In summary and to avoid confusion, words on the pattern of the Arabic word Astaf'al usually come in the meaning of seeking help for something, seeking something or pursuing something. Sometimes it may come with the act itself, free from the seeking part (like in the verse above).

Our worship here is Isti'aanah and Isti'aanah comes from:

العون والمعون

It comes from assistance. When you say:

صالح عون ، عبد الله عون

It means Saalih or Abdullah assisted me or they are my assistance. Al-Isti'aanah means to seek and appeal for assistance and it is usually in general matters where no evil has touched you, nor do you expect that. Let me repeat, Isti'aanah is to seek and appeal for assistance and then pay attention to this delicate following sentence because the following sentence will help you distinguish between this Isti'aanah and the following two worships that we are going to take after this. You will know its value when we take the following two worships because it is a delicate difference. The sentence that I want you to keep an eye on is that Isti'aanah is usually in general matters where there is no evil that has touched yet, nor do you expect it. Isti'aanah has different forms or types and there are six forms of Isti'aanah.

FORMS OF ISTI'AANAH

THE FIRST FORM

The first form of Isti'aanah is appealing for assistance and aid from Allah with the conditions and pillars, and there are four pillars to it. Isti'aanah with complete humility to Allah, Isti'aanah with complete submission to Allah, Isti'aanah with complete Tawakkul on Allah (meaning reliance on Allah and trusting one's affairs to Allah) and Isti'aanah with complete certainty in Allah (meaning one is certain that Allah subhaanahu wa ta'aala is sufficient for him and having confidence in Allah subhaanahu wa ta'aala).

This is the type that if you direct it to other than Allah, it is major Shirk. This category and form can only be directed to Allah subhaanahu wa ta'aala. This type of Isti'aanah is the meaning of the Hawqalah (حوقلة). In Arabic, Hawqalah is the word referring to Laa Hawla Wa Laa Quwwata Illa Billah (there is no might nor power except in Allah subhaanahu wa ta'aala). No one can attain benefits, save himself from harm or be aided in any matter (Deen

or Dunya) except through Isti'aanah in Allah. So this category is a definition to the Hawqalah, which is Laa Hawla Wa Laa Quwwata Illa Billah. You need Isti'aanah in Allah in everything, whether it may be doing the ordains, leaving the prohibitions or in patience during the trials of this life. You need Isti'aanah not just in this life, you need Isti'aanah in the life after (in the grave and on the Judgment Day). No one will assist you with anything but Allah subhaanahu wa ta'aala. Whoever seeks the assistance of Allah subhaanahu wa ta'aala, Allah will aid him. This is why you may now know why we must say:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ الفاتحة: ٥

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Surat al-Faatihah: 5)

Seventeen times by Fardh in our Salah. You alone we worship and You alone we appeal for aid. This is the first form of Isti'aanah.

THE SECOND FORM

The second form of Isti'aanah is Isti'aanah (seeking help) in a creation in something which he is capable of helping you in. This matter depends on the action that is sought, is it Halaal or is it Haraam? If someone seeks Isti'aanah in another in a matter that is Halaal, then it is permissible for him to do that and the one who is being asked will get reward for responding and helping. For example, someone is moving and he says brother can you help me in moving my furniture, or when you came to the Dars today you ask a brother can we car pool to the Dars.

Allah said:

﴿...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَىٰ ...﴾ المائدة: ٢

Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety). (Surat al-Maa'idah: 2)

﴿...وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ البقرة: ١٩٥

And do good; indeed, Allah loves the doers of good. (Surat al-Baqarah: 195)

That is if it is Halaal. What about if the matter you seek Isti'aanah in is Haraam? If the matter you are seeking Isti'aanah in is a Haraam issue, then it is forbidden for the one seeking Isti'aanah to ask and it is forbidden for the one who is asked to even help. For example, someone being asked to hand, bring or buy a cup, can or bottle of alcohol, one asking

another one to go and co sign for a Riba contract, to witness in it, to drive him to that or to drive him to any sin (transport him to any sin). That is Haraam. What is the proof on that? The verse that I just mentioned.

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوانِ...

﴿المائدة: ٢﴾

Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. (Surat al-Maa'idah: 2)

It is by this clear verse and that is the second form of Isti'aanah.

THE THIRD FORM

The third form of Isti'aanah or seeking help is seeking the help from a creation who is alive and present, but it is something he cannot do and it is beyond his ability and means. It is something he cannot do, and it is beyond his ability and means. That is not Shirk. It is what you would say is useless talk or futile talk, but it is not Shirk. Why is it not Shirk? It is not Shirk for two reasons. Number one, because you are actually speaking to a person. There is a human being there and you are saying hand me this or give me that. He is not able to do it, but you are actually speaking to a person. The second reason is that the matter you are asking him is not among those that are hidden or unseen, that is why it is not Shirk. An example is if you tell a child, an older person or a paralysed person who cannot carry something heavy to help you carry a big box. That is not Shirk. We mention this because we need to know, we cannot go around declaring people Mushrikeen and you would hear this at times. That is not Shirk, but if the matter you are asking him is something that is hidden or unseen then that leads us to the next category.

THE FOURTH TYPE

The fourth type is best described as A and B. A is seeking Isti'aanah (seeking aid) in someone that is deceased and B is seeking the aid of someone that is living in matters they cannot do or reach, and those matters are considered among the hidden and unseen. This type of seeking help is major Shirk. Why? Because this can only be done by someone who believes that he sought help from someone who has hidden control over the creation, which only Allah subhaanahu wa ta'aala has. Very simple and basic stuff.

THE FIFTH TYPE

The fifth type of Isti'aanah or seeking help is seeking aid from someone who is able to do something with reliance on him. Note here we added the key word reliance on that person.

That word can throw you off and that is actually the only difference between this fifth category and the second category. In the second category, we said seeking help in a creation in something which he is capable of helping in and we said that is permissible. Here, if you add the reliance factor like seeking the help of a doctor (Isti'aanah in a doctor) with reliance on that doctor or seeking Isti'aanah in a lawyer with reliance on him, that is minor Shirk. It becomes major Shirk if there is reliance on the creation in that which they cannot do. One of the ways to check the status of your reliance is by seeing if your heart feels so assured and firm that that person or individual has the full solution (it is in him and it is in his hands and control).

THE SIXTH TYPE

The final category is seeking help in deeds (Isti'aanah in deeds). What we mean is seeking help by performing and turning to Allah in deeds (through deeds that are a beloved to Allah). For example, seeking help by performing Salah when in need, seeking help by being patient throughout your life (because patience is an Ibaadah in itself when the intention is there) or seeking help in deeds to attain the help of Allah. The ruling on this category or form is that this is something that is prescribed by Allah. It is permitted and it is recommended by Allah.

Allah subhaanahu wa ta'aala said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ... ﴿١٥٣﴾ الْبَقْرَةُ:

O you who believe! Seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 153)

In 'Uddat As-Saabireen (عدة الصابرين), Ibn al-Qayyim Rahimahullah said Allah directed His servants to turn to Salah and patience for aid in matters of this life and the matters of the Hereafter.

Imaam Ahmad and Abu Dawood narrated that Hudhayfah radhiyallahu 'anhu said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَّهُ أَمْرٌ صَلَّى

Pay attention to that Hadith. In 'Awn Al-Ma'bood (عون المعبود), the author said the key word in the Hadith is:

حَزَّهُ

It means when he was afflicted with a calamity, a stress, a sorrow, a grief, a worry or a distress. All that falls under this word.

When he sallallahu 'alayhi wa sallam was afflicted with that, he would turn to Salah. Try it and you will see relief. Try this abandoned Ibaadah. If you were to analyse the non obligatory Nafil or Sunnah Salahs, you will see that among the most popular Salah is Istikhaarah. Among the most popular ones is Istikhaarah, it is one of the most that I get questions on and it is one of the most that you hear people doing. When Muslims have a decision like an engagement, a marriage, a divorce, buying a house, moving or other matters, they hasten to do Salat al-Istikhaarah. It is very widespread and very popular. A Salah just as important (maybe even more important) that you rarely see anyone doing (Illa Man Rahimallah (إِلَّا مَنْ رَحِمَ اللَّهُ)) is the Salah of one in a difficulty or distress, yet it is needed and essential. Revive that Sunnah and look what you will get out of it. You will get the reward of reviving the Sunnah of one who is in distress or grief, you will get your normal reward for doing that Salah and on top of that you will get the enhancement or being relieved from that issue or matter that you are facing.

When a brother or a sister gets an anxiety attack or stress, they are expecting or they are facing a hardship or they anticipate for example bad news at home or at work (may Allah subhaanahu wa ta'aala save you from all that), head to those two Rak'ahs. Pray those two Rak'ahs. Ibn Katheer Rahimahullah said Salah is the biggest aider for firmness in all matters. In the first volume of Fath Al-Baari, Ibn Hajar Rahimahullah it is Sunnah to hasten to Salah if one anticipates that something evil may happen to him. It is Sunnah to head to Salah and hasten to Salah if he anticipates something evil. Ibn Jareer narrated that Ibn Abbaas radhiallahu 'anhuma was walking one day and they told him your brother has just died. They broke the news to him that his brother died, so he said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Then he immediately stepped to the side of the road that he was on and he began to make Salah. Then he returned to his camel saying:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ... ﴿٤٥﴾ الْبَقْرَةُ:

And seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 45)

In Al-Furoo' (الفروع) by Ibn Muflih, al-'Aajuri and others said when one is afflicted, let them turn to Salah. One of the most critical times during the life of the Messenger sallallahu 'alayhi wa sallam was in Badr. Look at the critical timing and the critical situation. A defeat in that battle meant the extinction of Islam and he said that in his Du'aa (if You do not give my

people victory, You will not be worshipped on this earth). After he sallallahu 'alayhi wa sallam aligned the rows for the battle and it was about to begin, the Messenger sallallahu 'alayhi wa sallam headed to Salah.

Ibn Masood said:

لَمَّا التَّقِيَّنَا يَوْمَ بَدْرٍ ، قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصَلِّي

And then after his Salah he made Du'aa, the Du'aa that you know where Abu Bakr was holding his upper garment for him.

In another Hadith in Musnad Ahmad, Ali radhiallahu 'anhu said there was not a single one of us who went to sleep the night before the Battle of Badr, except the Messenger sallallahu 'alayhi wa sallam who was up all night making Salah, crying and pleading with Allah by the tree until the morning broke.

عَنْ عَلَيِّ ، قَالَ : لَقَدْ رَأَيْنَا وَمَا فِينَا إِلَّا نَائِمٌ ، إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ شَجَرَةِ يُصَلِّي وَيَبْكِي حَتَّى أَصْبَحَ

One thing I wanted to note is that some claim that this Salah is a Bid'ah Salah (it is Bid'ah to do it). The reason they say that is because they found a portion of the Hadith on this matter and not the other, or when they were asked they neglected the other part for some reason. There are some weak Hadith on this matter that have a specific Du'aa attached to it. This is how the weak Hadith goes, if one is in distress let him make two Rak'aat, and then the weak Hadith says make this specific Du'aa. Those Hadith about the Salah of the one in distress (Salat al-Haajah) with the specific Du'aa attached to them are weak. For example, one of those is:

مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ أَوْ إِلَى أَحَدٍ مِّنْ خَلْقِهِ فَلْيَتَوَضَّأْ وَلْيُصَلِّ
رَكْعَتَيْنِ ثُمَّ لِيَقُلْ : لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
الْعَظِيمِ ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِباتَ رَحْمَتِكَ

The weak Hadith says whoever has a need or is in distress, let him go make Wudhu, pray two Rak'ahs and say the following:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ، الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِباتَ رَحْمَتِكَ

That is in Ibn Maajah, at-Tirmidhi and al-Haakim and it is very weak. That Hadith that I just mentioned is a very weak Hadith. I mention it because I have seen and read it from some Talabat al-'Ilm, they saw that this is weak and then they cancelled out the prayer of distress altogether. To be clear, what is weak is the Hadith that is saying if you are afflicted in a matter, go make Wudhu, pray and then make the specific Du'aa. That is the one that is weak and the ones with the specific Du'aa are weak. What is not weak in the Hadith and what is in fact Sunnah as recommended not only by Ahaadith actually but by verses in the Qur'an, by Ahaadith and by statements of the Salaf, is the general Salah of one in distress with no specific Du'aa.

When in distress, when anything bothers you, when you are facing anything in life, head to Salah and make Du'aa. Unlike Salat al-Istikhaarah that has a specific Du'aa attached to it, there is no authentic Du'aa that is attached to the Salah of the one in distress. Just head to Salah and spill your heart out to Allah in any Du'aa that comes to your tongue. Pray, plead, beg, ask Allah, do Isti'aanah in Allah and you will see the support of Allah to you.

Two verses in the Qur'an support this Ibaadah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِنُوا بِالصَّبْرِ وَالصَّلَاةِ... ﴿البقرة: ١٥٣﴾

O you who believe! Seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 153)

وَاسْتَعِنُوا بِالصَّبْرِ وَالصَّلَاةِ... ﴿البقرة: ٤٥﴾

And seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 45)

Twice in Surat al-Baqarah. Seek help in patience and in Salah, seek your aid (Isti'aanah) in your patience and your Salah.

How is Salah a comfort and support? Salah is a connection to Allah. When your connection or bond with Allah is strong, the support of Allah for you will be stronger. And if Allah supports you, all your matters will turn into ease. That is how your Salah is an aid and support to you, and it is an Isti'aanah. I do not want to get off topic too much but these are matters that one needs on a daily basis. This is the rule of life, you are either afflicted or you are waiting for affliction. There is no dodging that rule. If you are not afflicted, do not get happy because affliction is a fact of life and trials are a fact of life.

Like I said, in that specific Salah there is no authentic Hadith with a specific Du'aa attached to it. However, there is a Du'aa that is authentic and has nothing to do with the Salah of the distressed, but it is something you can seek Isti'aanah in as well. In Sahih Muslim, Ibn Abbaas said when the Messenger sallallahu 'alayhi wa sallam was afflicted with a matter (and he used the same word that I mentioned earlier (حزنه)).

إِذَا حَزَّنَهُ أَمْرٌ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
الْعَرْشِ الْكَرِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Hazabahu means a matter afflicted. Like I said, it is sadness, calamity and so on. The first one was on Salah, but this is a Du'aa. When a matter afflicted him, he would say this Du'aa. In Sahih Muslim, the narration that I just mentioned just has that Du'aa. In another authentic narration in Musnad Ahmad, it has this Du'aa that I just mentioned and then it says one should follow it by his own personal Du'aa (meaning you say what I just said and then make your own personal Du'aa). Make that Du'aa like an introduction, and then begin with your Du'aa.

Another Du'aa that I just remembered for those in distress, it is in Sunan at-Tirmidhi and it is authentic.

إِذَا حَزَّنَهُ أَمْرٌ قَالَ : يَا حَيٌّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغْفِرُ

When the Prophet sallallahu 'alayhi wa sallam was faced with anything (and it is the same word as before), he used to say:

يَا حَيٌّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغْفِرُ

Now how does this tie into our class? I do not want you to feel that we went off track because these are classes are focused to the point. What we are studying here is Isti'aanah if you remember, we said there are forms of Isti'aanah and we mentioned six of them. We said the sixth one is seeking help in deeds (Isti'aanah in deeds to get the help of Allah), so the example we mentioned (I mentioned two Du'aa) is seeking Isti'aanah in Du'aa. The Salah of the distressed is an example and Sabr is an example of that, so they are examples of the sixth category or form of Isti'aanah.

THE PROOF OF THE AUTHOR ON ISTI'AANAH

The final point under Isti'aanah is the proof.

وَ دَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى : إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الفاتحة: ٥﴾
وَ فِي الْحَدِيثِ : إِذَا سْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ

He mentions an Ayah and a Hadith.

For the Ayah, the author Rahimahullah uses the verse in Surat al-Faatihah (You Alone we worship and You alone we appeal for aid):

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الفاتحة: ٥﴾

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Surat al-Faatihah: 5)

For the Hadith, he mentions the saying of the Prophet Muhammad sallallahu 'alayhi wa sallam (if you seek help, then seek help of Allah alone and only Allah):

إِذَا سْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ

THE VERSE FROM THE QUR'AN

First let us take the verse.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الفاتحة: ٥﴾

If you remember with some previous proofs we took, there is something switched around here. This should have been:

نَعْبُدُكَ وَنَسْتَعِينُكَ

Instead of:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

But why is it the second one? There is a very big lesson in that. He mentions the word upon which the verb acts before the verb itself. He said:

إِيَّاكَ نَعْبُدُ

Instead of:

نَعْبُدُكَ

The rule is:

أُرِيدُ الْحَصْرَ وَالْقُصْرَ فَقْدَمُ مَا حَقَهُ التَّأْخِيرُ

According to the principles of the Arabic grammar (the language which the Qur'an was revealed in of course), bringing forward that which usually comes afterwards indicates restriction and particularisation.

تَقْدِيمُ مَا حَقَهُ التَّأْخِيرُ يَفِيدُ الْحَصْرَ وَالْقُصْرَ

I believe we went over it twice, but it is okay to keep going over it so it will stick and be embedded in our minds. The words were switched around to stress and emphasise that directing Ibaadah or Isti'aanah is only for Allah subhaanahu wa ta'aala and it is Shirk to give it to other than Allah. It only belongs to Allah and it is to stress that fact. Let me give you an example outside of the verses of the Qur'an and maybe that will help you understand.

In Arabic, you say:

ضَرَبَتْ زَيْدًا

I hit Zayd. First you say I hit, then you say the name. I hit Muhammad, I hit Saalih, however you can flip them around. You can flip it around to say:

زَيْدًا ضَرَبَتْ

When you flip them around and that is not common (the first way is more common), it means you are trying to stress the fact that the only one you hit was Zayd, Saalih or whoever you mention.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Is not:

نَعْبُدُكَ وَنَسْتَعِينُكَ

Because this is a dangerous matter of Shirk, and it is to stress that you only worship Allah, you only give Allah your Isti'aanah and your Ibaadah and you only seek your aid from Allah. It is switched around to restrict, particularise and emphasise Ibaadah and Isti'aanah to Allah alone.

Ibn Abbaas said:

إِيَّاكَ نَعْبُدُ

Means You alone Allah we worship, You alone Allah we fear and we have hope in no one other than You.

Just as:

إِيَّاكَ نَعْبُدُ

Appears to declare that we worship Allah alone, it also declares that we renounce Shirk. Just as it declares that we worship Allah alone, it declares that we renounce Shirk because Tawheed is Ithbaat and Nafi.

إِيَّاكَ نَسْتَعِينُ

With that we declare that no one has the right and power to assist us but Allah. You alone we seek and appeal for assistance. You alone Yaa Allah we seek and appeal for assistance.

Why did He say:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone we worship and You alone we appeal for aid. Why was it not flipped around (You alone we appeal for aid and You alone we worship)? He mentioned Na'budu (**نَعْبُدُ**) before Nasta'een (**نَسْتَعِينُ**) and the 'Ulamaa said it is because Ibaadah is more important.

We said Isti'aanah is a worship. All our talk today is about a worship, the Ibaadah of Isti'aanah. As I said in every one of the last few classes, we are going over the fourteen matters of Ibaadah (of worship) that the author chose as examples and Isti'aanah is one. It is called and considered a worship, so why is the verse we worship You only and we seek your aid only Yaa Allah? Had it been we worship You period, would that not also include the following worship (which is Isti'aanah)? Would that not be included as an Ibaadah? Isti'aanah is included in the Ibaadah. Appealing for His aid (Isti'aanah) is part of Ibaadah and it is part of:

إِيَّاكَ نَعْبُدُ

Why did He mention it separately if it is already included in the first part? There are three reasons some 'Ulamaa mentioned. The first reason is what you call mentioning the broad matter (which is Iyyaaka Na'budu), then emphasising a special, important or essential matter (which is Iyyaaka Nasta'een).

You will get that better if I tell you another verse.

حافظوا على الصّلوات والصّلاة الوسطى... ﴿البقرة: ٢٣٨﴾

Guard strictly (five obligatory) As-Salawaat (the prayers) especially the middle Salat (i.e. the best prayer – 'Asr). (Surat al-Baqarah: 238)

He said guard your prayers and the middle prayer. Had He said guard your prayers period, would that not include the middle prayer? Of course it is included. The reason He specified the middle prayer even though it is included in the prayers is to emphasise the special or important Salat (which is the middle Salat).

Another example. If a mother has four children and she sends them off with a baby sitter, relative or a friend to the park or somewhere, or to sleep the night over at the house of her sister. One of them may be an infant or sick for example, so she is going to say take care of my kids and then she is going to say take care of Muhammad or be careful with Muhammad. Is Muhammad not part of her kids? Is Muhammad not included when she said take care of my kids? Of course, but what she means is pay extra special attention to Muhammad, Muhammad is important or there is something about Muhammad that you need to take care of.

That is one reason. Another reason some 'Ulamaa mentioned for mentioning both even though Isti'aanah is included as an Ibaadah is because the first one (Ibaadah) is purely a right of Allah. It is a right of Allah purely, whereas Isti'aanah is a right of Allah purely but it relates to the servant in that he is also asking aid for himself (from Allah). That is another reason.

A third reason some ‘Ulamaa mentioned is even though Isti’aanah is included in Ibaadah, it is still mentioned because you need Isti’aanah in every aspect of your Ibaadah. You affirmed Iyyaaka Na’budu because you could never ever do Ibaadah without Isti’aanah (without Allah aiding you). If Allah does not give you ‘Awn (عُون) (Isti’aanah that you seek), can you do Ibaadah? You cannot, so it was mentioned after that because it is essential in you making your Ibaadah. That is the verse the author used.

THE HADITH

He also used a Hadith as proof and the portion of the Hadith that he used is:

إِذَا سَتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ

This is part of a much longer Hadith when Ibn Abbaas radhiyallahu ‘anhu was riding with the Messenger sallallahu ‘alayhi wa sallam and the Messenger sallallahu ‘alayhi wa sallam began to teach him as a young little boy. The Messenger sallallahu ‘alayhi wa sallam took the opportunity to teach him while Ibn Abbaas was riding with him.

He told him in the Hadith:

يَا غَلَمَانِي أَعْلَمُكُمْ كَلِمَاتٍ ، احْفَظْ اللَّهَ يَحْفَظْكَ ، احْفَظْ اللَّهَ تَجْدِهُ تُجَاهِكَ
، إِذَا سَأَلْتَ فَاسْأَلْنَاهُ ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ
اجْتَمَعْتَ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ،
وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ
عَلَيْكَ ، رُفِعَتْ الْأَقْلَامُ وَجَفَّ الصُّحْفُ

This is actually one of my favourite Ahaadith. I cannot see how anyone can go on his day to day life or his lifetime without at least keeping the meaning of it between his eyes. Without any exaggeration, it is a Hadith one can literally write several volumes on its explanation or give a series of lectures on it. It is a Hadith that establishes Tawakkul and Isti’aanah and it puts one ease and peace of mind.

The author chose the statement that pertains to our issue here. Out of that Hadith he chose:

إِذَا سُتَّعْنَ فَاسْتَعْنْ بِاللَّهِ

If you seek aid and assistance, seek it from Allah alone.

We are poor to Allah and we are weak to Allah, therefore we are always in need of the aid and support of Allah. The Hadith says turn to Allah in Isti'aanah. When you are faced with anything, genuinely, truthfully and wholeheartedly turn to Allah in Isti'aanah and you will see that Allah is:

نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

INSPIRATIONAL CONCLUSION ON ISTI'AANAH

فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَكُمْ ۖ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿الأنفال: ٤٠﴾

Then know that Allah is your Mawlaa (Patron, Lord, Protector and Supporter, etc), (what) an Excellent Mawlaa, and (what) an Excellent Helper! (Surat al-Anfaal: 40)

He will be your Protector and He will be your Supporter, and what an excellent Protector, Supporter and Helper He is. Turn to Allah sincerely in your matters, from the beginning of your matters to the end. From the start of your matters to the end, and what I mean by that is do not go seeking every single means and remedy and then when you hit a dead end, you go turn to Allah. Allah will accept you of course but make it a habit to turn to Allah from the start of your matters and from the start of your life, meaning you teach your kids. Make Isti'aanah in Allah the first of your choices and you will see, Wallahi Allah will not let you down. He will make you happy and content. He would not let you down in a matter you do Isti'aanah in Him in, even if the universe with its might and everything in it collaborated against you.

That is only when you do the proper Isti'aanah in Him, having the pure Tawheed in your Isti'aanah. That is why we learned Isti'aanah and that is why we learned the conditions of Isti'aanah, because in order to get the aid of Allah you have to fulfill the conditions like we mentioned. Amongst them is submission, Tawakkul and certainty. Have certainty in Allah while you do your Isti'aanah in Him. Did we not say some of the worships of the heart are intertwined with each other (like Ibn al-Qayyim Rahimahullah said)? Work on perfecting the conditions of your Isti'aanah, that is what we want to achieve.

If you knew a wealthy, powerful king somewhere and he promised to protect you or you knew some billionaire who was generous to you (anything you want, you just go and he will fund you), would you ever be scared over your security, your salary or your job?

﴿٦٠﴾ ... وَلِلّهِ الْمُتَّلِّ أَعْلَى... ﴿النَّحْل﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

It is the King of all Kings and it is the One who owns the treasures of the heavens and the earth. When you say:

أَسْتَعِنُ بِاللّٰهِ

Do not say it on the tip of your tongue as something just coming out of your tongue, say it wholeheartedly, believe in it in full confidence in the One who you are seeking aid from and you will see the results. If Allah aids you, rest assured you have been truly aided. And if He forsakes you, who is there after Him that can aid you and support you? If Allah does not support you, who other than Allah can support you?

Isti'aanah returns upon you in this life with an honourable life. If you have Isti'aanah, you will have an honourable, noble life and then the high ranks of Jannah in the Aakhirah (the ultimate goal). That is the fruit of Tawheed, you need to feel it in this life before the Aakhirah. Throughout your affairs and throughout your life, keep your unwavering Isti'aanah in Allah subhaanahu wa ta'aala.

Sometimes the wisdom may be that Allah subhaanahu wa ta'aala delays His aid and support to you, and it is not that Allah forgot. Never ever think of that, Ma'aath Allah. You have to keep that in mind. When one is in the agony of being oppressed, the oppressor goes to sleep comfortably and one who is being oppressed (whether it may be little matters or big matters) does not sleep the nights. The nights seem endless and dark (darker than ever) and the Du'aa is constant, and then one may think why did Allah not answer me?

That is why Allah says:

﴿٤٢﴾ ... وَلَا تَحْسِبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ... ﴿ابرٰهِيم﴾

Consider not that Allah is unaware of that which the Dhaalimoon (polytheists, wrong doers, etc) do. (Surat Ibraheem: 42)

Allah did not forget about them, that is what He is trying to tell you. Allah did not forget about those. The delay may be to make you despair in all means and in all creations and to turn to Allah alone, and at that same time to show you that all and everyone turned away

from you. It may be to show you that no one was able to help you but Allah Jalla Fee 'Ulaah. Sometimes the wisdom in delaying the help of Allah to you when you do Isti'aanah in Him may be to test your Isti'aanah. Do you really have certainty in Allah in your Isti'aanah? Allah wants to test you. Do you have the conditions we mentioned fulfilled? He wants to test your certainty in Isti'aanah.

Take this example. If a little ant crawled over here on this desk, it was able to speak to one of us and it sought Isti'aanah in me or you. The ant told you there are a hundred ants coming after me at a distance, they are chasing me and they are after me, there is a tribe of them and they are going to kill me. You want to test the Isti'aanah of that ant in you, is her Isti'aanah faithful or not? Do you just go run and crush those one hundred ants and put an end to them? What you do is let them get closer and closer and closer. Not only do you test her Isti'aanah, but you also want to show the ant your power and your mercy. Now getting rid of those ants is no obstacle to you, you can do it by stepping on them when they are far away or when they get closer. It takes a millisecond to do it, but if those ants got real close right in front of that ant that sought help in you and then you stepped on them, killed them and eliminated them, it reflects on that one ant. You showed that ant your ability, you showed that ant your power, you showed that ant how merciful you were with her and you showed her how you fulfilled your promise.

﴿٦٠﴾ ...وَلِلّهِ الْمَثُلُ الْأَعْلَى... ﴿النَّحل﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

Allah has the supreme examples. Allah tests you to relieve you. Allah tests you to be merciful and compassionate over you. He lets matters get closer and closer and closer to you and just when you think your Isti'aanah failed and the matter would never be relieved, He Jalla Fee Ulaah relieves you and aids you.

It happened to the Messengers when they sought help from Allah. Look at the last verse in Surat Yusuf, what does it say? The Messengers sought Isti'aanah in Allah.

حَتَّىٰ إِذَا اسْتَيَأْسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِبُوا جَاءُهُمْ نَصْرٌ مِّنْ نَّشَاءٍ ۖ وَلَا يُرِدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿يُوسُف﴾: ١١٠

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedients to Allah, sinners, disbelievers, polytheists). (Surat Yusuf: 110)

They were reprieved until when? Until when the Messengers gave up hope. They gave up hope and then they thought they were denied. Actually some scholars say that they were sure they were denied and it was the end, they hit the dead end. What happened then? Then comes to them Our help. The help, aid and support for those Messengers who sought Isti'aanah came when? Pay attention to those details when you read the Qur'an. It came when they gave up hope and they thought they were denied. Who was it who were denied until the last moments, me and you? It was the Messengers of Allah subhaanahu wa ta'aala, the best of all creations.

His beloved Messenger Ibraheem 'alayhis-salaam, the Khaleel of Allah and one of the special five Messengers. Could Allah not have saved Khaleelullah as soon as they began to light the matches to burn him or even before that? They turned on the fire and He let it get closer. They come closer to Ibraheem 'alayhis-salaam and He let them get closer. They shackled Khaleelullah and He let them restrain him. The Isti'aanah, Imaan and Tawakkul of Ibraheem 'alayhis-salaam is unwavering. They put him in a cannon to shoot him over and He let them get closer. His Isti'aanah was firm throughout all that. Could Allah subhaanahu wa ta'aala not have saved him before any one of those steps? What about right before they shot him to the fire? Allah subhaanahu wa ta'aala let Khaleelullah 'alayhis-salaatu was-salaam go all the way to land inside the fire. He tests and He delays His help and support (His 'Awn to you) to show you His power, to show you His mercy and to show you His love. When He relieves you, you are going to be happier and more well off than you were before, if you had the true Isti'aanah. He tests you and lets it get closer because He wants you to be unwavering in your Yaqeen in expecting the aid of Allah.

You know the story of Surat al-Kahf, when the young men sought Isti'aanah in Allah and Allah directed them to a cave. Let me ask you a question, do you ever hide in an open room? What is the first thing you do when you hide? You close the door and you put a chair, a dresser or something behind the door. Is sleeping something that coincides with people hiding (and all of them are sleeping)? Is not the first thing people hiding do or say is be on alert? Allah subhaanahu wa ta'aala wanted to show that they sought My aid, therefore they will be protected. To make the miracle of protecting them bigger and to show them His power subhaanahu wa ta'aala, they will be protected while sleeping in open quarters. Note that word (sleeping) and in open quarters. Leave the means to Allah when you seek Isti'aanah in Him, that is not our business.

To show how enormous, significant and powerful this Ibaadah is, let me say this and I will conclude with this so we can make our Salah. Fir'awn, the superpower of his time and the man who claimed to be the supreme lord.

فَقَالَ أَنَا رَبُّكُمْ الْأَعُلَى ﴿النَّازِعَاتٌ: ٢٤﴾

Saying: "I am your lord, most high." (Surat an-Naazi'aat: 24)

Not just a lord, the supreme lord. The tyrant of all tyrants, the man with the mightiest army of his time and with lofty pillars that Allah subhaanahu wa ta'aala said the like of which were not produced in all of the land.

الَّتِي لَمْ يُخْلَقْ مِثْلًا فِي الْبِلَادِ ﴿الْفَجْرٌ: ٨﴾

The like of which were not created in the land? (Surat al-Fajr: 8)

He threatened to annihilate and extinct Musa and everyone who followed Musa.

وَقَالَ الْمَلَأُ مِنْ قَوْمٍ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذْكُرُ
وَالْهَمَّةَ قَالَ سَنُقْتَلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ
﴿الْأَعْرَافٌ: ١٢٧﴾

The chiefs of Fir'awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them." (Surat al-A'raaf: 127)

The chiefs and leaders of the people of Fir'awn went to him, and these are the evil mischief people. They said to Fir'awn, are you going to go leave Musa and his people to spread mischief in the land? Notice how the mischief people call the righteous mischief people. These are instigators and trouble makers who kiss up to the tyrants, people who kiss up to the tyrants to get a smile, a pat on the back or to be safe from their evil. They go up to Fir'awn and look how evil they are, those who kiss up to the tyrants made Fir'awn look like an angel. They are the ones suggesting and they made Fir'awn look like he is an innocent man, and Fir'awn said oh okay we will kill their children and enslave their women and we are indeed irresistible over them.

سَنُقْتَلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

Look at that threat, and that is the point of our verse here. Look at that threat, you know who it is from and to who it is directed? You know how powerful Fir'awn is and how weak Musa 'alayhis-salaatu was-salaam appeared to be. Okay Musa, what is going to happen now? What is the solution? Musa 'alayhis-salaatu was-salaam gets these threats, now give us a solution. Being weak, his solution is our Ibaadah today. His solution was that.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِنُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿الْأَعْرَافُ: ١٢٨﴾

Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqoon." (Surat al-A'raaf: 128)

Musa said to his people, seek help in Allah. Isti'aanah in Allah, our topic today. Now you know why Isti'aanah is part of al-Faatihah and why we must read it seventeen times a day by Fardh.

APPENDICES

APPENDIX ONE: PATIENCE

A topic that is an integral part of this universe. A topic that every aspect of this universe needs. A topic that you can see through the creation of the sky and the earth. It took Allah seven days, when it could have taken Him one word. Allah ordered the creation of the sky and the earth within seven days when it could have been one word, be, and it would have been done. If you grow anything, a tree, a fruit, a plant, it is going to take time for you to see the fruits. If your wife is pregnant or a woman is pregnant, the baby does not just come in a matter of moments, it takes time. And that is the topic of patience.

It is so important, Allah mentioned it in the Qur'an over ninety times. The first verse in Surat al-Baqarah where Allah talks about patience:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِنُوا بِالصَّابَرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾
وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَنْ أَحْيَاءً وَلَكِنْ
لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُونَكُمْ بِشَيْءٍ مِّنَ الْخُوفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ ﴿الْبَقْرَةُ﴾

Oh you who believe in Allah, gather your strength from being patient and prayer. Allah is with those who are patient. Do not say to those who were martyrs, that they are dead. They

are with Allah, living with Allah, in a manner that Allah only knows best. Glory to those who are patient. (Surat al-Baqarah: 153-155)

Who are those who are patient?

The next verse:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿البَّقَرَةُ: ١٥٦﴾

١٥٦

Those who if you tell them there is a misery, there is an atrocity, there is a problem that happened to them, they say to Allah we return and to Allah is our resort. (Surat al-Baqarah: 156)

What is the reward Yaa Allah?

The next verse:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿البَّقَرَةُ: ١٥٧﴾

١٥٧

The prayer of Allah upon them, the mercy of Allah upon them. Not only that, and they are also guided. (Surat al-Baqarah: 157)

Who are these people? These are the people who are patient in this life.

...وَيَشِّرِ الصَّابِرِينَ ﴿البَّقَرَةُ: ١٥٥﴾

Glory to those who are patient.

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البَّقَرَةُ: ١٥٣﴾

Allah is with those who are patient.

Glory to those who are patient, Allah is with those who are patient. Words in the Qur'an that are not attributed to any other character other than patience.

The verses in the Qur'an where Allah reprimanded Adam for not being patient in Heaven:

١١٥ ﴿ طه: ...وَلَمْ نَجِدْ لَهُ عَزْمًا ﴾

He did not have a strong will. (Surat Taha: 115)

He was not patient, Allah reprimanded him in the Qur'an.

If you look at the secret of victory in the Qur'an, it is patience. How is it patience? The key to victory is patience. When Taloot and Jaloot in the very long story of half a million fighting Jaloot, the giants of their time, it is in Surat al-Baqarah. The story is long, however the summary and the key to their victory was patience. How? If you look at the verses of the story:

...قَالَ الَّذِينَ يَظْنُونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمْ مِنْ فِئَةٍ قَدِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً
بِإِذْنِ اللَّهِ ...

How many small groups win a large group or giants. Why Yaa Allah, why?

...وَاللَّهُ مَعَ الصَّابِرِينَ ﴿ البَقْرَةُ: ٢٤٩ ﴾

Allah is with those who are patient. (Surat al-Baqarah: 249)

It takes patience, for three hundred and seventeen to fight the giants of their time and liberate Falasteen. Patience with their Imaan liberated Falasteen. Look at the next verse, it does not stop there. When they meet the enemy:

...رَبَّنَا أَفْرَغْ عَلَيْنَا صَبَرًا وَثَبَّتْ أَقْدَامَنَا ... ﴿ البَقْرَةُ: ٢٥٠ ﴾

Oh Allah, shower us with patience. (Surat al-Baqarah: 250)

Show us with patience, we need to be fulfilled with patience. What is the next verse? The three hundred and seventeen were patient, after patience:

فَهَرَمُوهُمْ بِإِذْنِ اللَّهِ ... ﴿ البَقْرَةُ: ٢٥١ ﴾

They destroyed them by the will of Allah. (Surat al-Baqarah: 251)

The giants, when Allah describes them as giants, they are giants. Three hundred and seventeen overpower them, why? Because of their patience and Imaan.

If you look at the Hadith, the Prophet sallallahu 'alayhi wa sallam said:

الصَّبْرُ ضِيَاءٌ

Patience is brightness. How could patience be brightness? Patience is brightness in this life because a person with a problem, and all of you know this because we all go through problems, a problem in one's life makes this Earth in front of him, a black cloud. And this black cloud becomes brightness when you have the right patience that we are talking about over here. That is why the Prophet sallallahu 'alayhi wa sallam said, patience is brightness.

Not only that, in the Judgment Day, patience is going to be brightness with your mountains of deeds, just for being patient. That is how the Prophet sallallahu 'alayhi wa sallam teaches an eleven year old kid. He tells him, Ibn Abbaas, victory comes with patience:

وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّابِرِ

If it was not any other, then the name of Allah is the perfection in patience. As-Saboor, that is enough. To use this attribute of Allah upon ourselves, because Allah has these attributes and these attributes belong to Allah in a manner, we do not know how. We do not know how the patience of Allah is, we know He has patience. And when you say Allah has patience, As-Saboor, it adds honour to that character and attribute that we have amongst ourselves, although our patience in no way resembles the patience of Allah by any means.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشُّورى: ١١﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

If you look at the kinds of patience, there are three kinds. There is patience on the trials and tribulations in life, there is patience on the ordains of Allah, and there is patience to refrain from the sins. We take them one by one.

The patience on the trials and tribulations in life. Life is full of problems. You have to understand this and know this because if you are not in a problem, you are waiting for a problem. That is life, that is the Sunnah of Allah in this life. If you are not in a problem, you are waiting for it. So if someone mocks someone for a problem, he is only awaiting one, that is the Sunnah of Allah. And elders with experience can tell you this, life is not smooth. Life was not smooth to the Messengers, it was not smooth for the true believers. If life was smooth then this would be Heaven, but it is not, so you have to have problems. How do we deal with the problems?

Look at what the Prophet sallallahu 'alayhi wa sallam says about one who had a beloved one, who someone beloved to him died, one of the biggest problems. If it did not happen, it is destined to happen. If someone, beloved one, did not die, it is either they are going to die

and he is going to weep over them, or they are going to weep over him. It is going to happen, it has to happen in this life. How do you deal with it?

You look to the first advice of the Prophet sallallahu 'alayhi wa sallam in one of his Halaqaat, teaching women of his time, what did he tell the women? The women said give us, you know you give the men all the days, give us a day to teach us. The first day he taught them and the first thing he taught them, he said, whoever has three kids and those three kids die and she is patient, she has no reward but Heaven. A woman said, what about two? He said, and two. She said, what about one? He said, and one.

Allah in the authentic Hadith by the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said, Allah tells the Angel of Death, did you take the soul of the servant's beloved one? I have a child, a brother, a relative, a father, did you take the soul of that person's beloved one? The angel says, yes I took it. Of course it is under the command of Allah, but it is going to teach us something over here. He says, did you take the fruit of the heart of the one my servant loves? Yes, we took it. Allah asked the angel, what did that person say? What was the consequence of that person, how did he react. He said, he said Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return and to Allah we resort. A loved one, and he says these words. Allah tells the Angels, build him a palace in Heaven, call it Bayt al-Hamd. His palace, Bayt al-Hamd.

A misery in this life could be a paved way for you in Heaven. The young children in Heaven are allowed entry to Heaven. They say no, but there is something missing, our parents. The parents could be doomed to Hell for something, could have a lot of sins, we want our parents. That little baby who we wept and shed tears over, if we were truly patient, is a path to Heaven. Allah says, enter Heaven. The little child says, but where are my parents? Allah says take the hands of your parents and enter Heaven.

We have to change. Islam not only has to change us in the way we worship Allah, but it has to change us in the manners we react and look to things in life. We are not people of Lithium and Prozac, we are people who turn to Allah in our miseries and atrocities. And what miseries do you have than an Ummah that is being annihilated everywhere on this Earth? The threats of the Ummah, for those Muslims who care about their brothers. Your brothers in Iraq are being threatened day and night, what is the reason behind that? They said Rabbunallah, Allah is our Lord. Why? Why is that? Because we left them, we do not think about them. But you know, what we can consolidate with each other and tell each other is, be patient in these times of atrocities. When we see the enemies threatening, they are not after Saddaam, it is not Saddaam they are after, it is after the Muslims, the innocent Muslims of Iraq. Saddaam is one man, he can go take him, leave the innocent Muslims. Six thousand kids die, what more patience do we need? Your brothers, your children in Iraq, six thousand die every single month, because of malnutrition. That shot that you take your kid for that costs fifty cents is the source that your brothers in Iraq die for, six thousand every month. We need patience when we look at these miseries. We need patience when we see

the bombarding, the annihilation of our brothers in Falasteen. We need patience when we see the killing and massacres of our brothers, and burning or our brothers in Kashmir. Patience is what we need. That is the first kind of patience.

The second one is patience doing the commands of Allah. To pray, to wake up in Fajr, to do any command Allah ordered, you have to have patience, by Allah. But before we talk about this, let us see why Allah sets out miseries and atrocities, whether they may be on the international level, or whether they may be on a personal level. Why does it happen to us? The first reason is that this is a source to show Allah your position that you deserve in Heaven. Why? How? Allah knows where you belonged before you were born. What position you belong in Heaven, Allah knows it, but this is a method to prove yourself. Allah is just, on the Judgment Day, every single deed you did has to have a witness for it. The book, the angels, the ground you prayed on, the people who heard you, everything has to have a witness. So if we are all going to pray five times, if we are all going to pay Zakah, if we are going to pay Hajj and we are all doing the same thing, how is Allah going to divide the one hundred ranks in Heaven upon us? If there is not tests and tribulations to see who is patient, to raise and boost their places in Heaven.

وَلِمَحْصَنِ اللَّهُ الَّذِينَ آمَنُوا... ﴿١٤١﴾ آل عمران:

And that Allah may purify the believers [through trials]. (Surat Aali 'Imraan: 141)

Who are the pure, the ones who are patient in times of tribulation?

لِيَمِيزَ اللَّهُ الْخَيْثَ مِنَ الطَّيِّبِ... ﴿٣٧﴾ الأنفال:

In order that Allah may distinguish the wicked from the good. (Surat al-Anfaal: 37)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ... ﴿١٧٩﴾ آل عمران:

Allah will not leave the believers in the state in which you are now. (Surat Aali 'Imraan: 179)

Allah is not going to leave the believers in the situation they are in. Meaning He is not going to leave everything going, floating in your direction. Something has to happen, why Yaa Allah?

لِيَمِيزَ اللَّهُ الْخَيْثَ مِنَ الطَّيِّبِ... ﴿٣٧﴾ الأنفال:

So we can distinguish the true one from the evil one. The one who belongs in the position with the Siddiqeen and the one who belongs in the first level, we have to know that.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَا يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ

الصَّابِرِينَ ﴿١٤٢﴾ آل عمران:

Do you think you will enter Heaven, when Allah knows those who are patient are and those who are martyrs are. (Surat Aali 'Imraan: 142)

Do you think you are going to enter Heaven when you had a smooth life and you compare your life to one who has struggled for the sake of Allah, or even regular struggles in life? All that you get Ajr for.

The second reason behind these trials and tribulations is to show you, this is not your life. If you live in a country, you are a tourist, you stay there ten days and everything goes smooth for you, you love that world. You always talk about it, the best days of my life, you do not think of leaving it. The same with this life, if everything goes smooth in this life, it is hard for you to depart it. If everything goes smooth in this life, it is hard for you to think about Heaven. How could you think about Heaven when everything is going smooth for you? How could you? It has to have problems to make you think about Heaven, you have to.

Third reason, so you can ask and beg and please Allah to make you closer to Allah. Look at it and think of it, the most times people turn to Allah is when? When everything is going good? They do not even go by the Masjid when everything is going good. When they have problems and then they pick up the phone, Shaykh I have a problem. That is the only time they call the Shaykh, when they have a problem. When they have a dead relative, his father is in front of him dead, his son is in front of him dead, the heart inside, it needs something to grasp on, and that is when their weak spot will come. Allah uses these to take people back to Him. How many people do we know that became guided over the death of a relative once? That changed their life, how many? Hundreds, you probably all know examples yourself, of a misery that happened to someone and it changed their whole life. These are among the reason why Allah tests us.

Look at this example and every time you face a trial or tribulation in this life, you have to look at it. If you get up to pray and you put your backpack in the Masjid and someone steals it, do not go shedding tears and crying. If you leave the Masjid and your window is broken, it is a problem. You leave, someone hits you on the red light, it is a problem. If you travel and you are speeding, you get a ticket, it is a problem. Some people, just a little problem like that, they weep and shed tears and they probably cannot sleep over the night and they are depressed.

Give you the example of one man, Ayyub. Eighty years of his life, he lived the most smoothest, best life, anyone can live. Fourteen kids, a good wife, happy with his wife, Messenger of Allah, what more could you want? In a matter of days, it all changed, it flipped

around. How? This Messenger of Allah Ayyub gets a disease, his skin changes. Not only that, fourteen of his kids die one after the other, matter of days. He handled it with Imaan and patience, the verse we mentioned in the beginning of the Khutbah, with patience and prayer he handled it. His wife said make Du'aa. If he makes a Du'aa, just raises his hands and says Yaa Allah, Allah is going to respond. Make Du'aa, No. He tells his wife, how many years did we live in a good luxurious manner? She said eighty years. He said when we live another eighty years in a misery, then I will raise my hands to Allah and ask for Du'aa, eighty and eighty.

The years went on where she had to work as a maid, from the luxury she was in, she is a maid. Make Du'aa, he refuses until he reaches a point where she has to sell her hair. They used it in the battlefields for some thing that they needed, she sold her hair to keep supporting that man, the Messenger of Allah Ayyub. That is when he raised his hands and he made Du'aa, Allah on the spot responded. How many years of this misery that no one can handle? Disease, no one would talk to him, no one would come near him, no one would come near his town. People were beginning to shun his wife thinking she is contagious with that disease and that disease is going to spread upon him. Not only him, his wife too, fourteen kids. Not a single why me? Why did it have to happen to me? Why myself? No, patience. What happened?

﴿٨٣﴾ ... أَنِّي مَسَّنِي الضرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿الأنبياء﴾

One minor Du'aa. Oh Allah, a hardship has fell upon me and You are the All Merciful, the Graceful. (Surat al-Anbiyaa': 83)

What did Allah say?

فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ...

We took that evil, that problem that happened to him, out. When his wife walked up on him after he was cured from the disease, she said who are you? The disease covered his body so much, she did not know who he was when she walked up on him.

... وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ ...

We gave him that which was there before and double. You know what that means? When he was cured, Allah gave him not fourteen kids for being patient those eighteen years, but twenty eight kids.

... أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ ...

Double that.

رَحْمَةً مِنْ عِنْدِنَا وَذِكْرًا لِلْعَابِدِينَ ﴿الأنبياء: ٨٤﴾

As a mercy from Ourselves and a Reminder for all who worship Us. (Surat al-Anbiyaa': 84)

Mercy of Allah because of those eighteen years of patience.

One more story of Qays Ibn 'Aasim al-Munqari, keep it between your eyes, these two stories. When you have a problem, those little problems that we have, laugh them off, they are nothing compared to these stories that we have over here. This is the solution to your problem, when you have a problem, you turn to Allah. When you have a problem, you say Alhamdulillah. Eighteen years with a skin disease and fourteen kids, a speeding ticket is nothing, you overlook it like nothing is going to happen. A car is stolen, whatever it may be, you did not get accepted to the university, you got fired from a job, all these are normal things when you compare it to eighteen years.

Look at this man, Qays Ibn 'Aasim al-Munqari. He is a Tabi'ee, Qays Ibn 'Aasim had a disease, it was spreading in his foot. They said we have to cut your foot, he said no. They said if we do not cut it now you are going to die. He said:

حسبى الله ونعم الوكيل

Go ahead. They said here is alcohol, they have no medicine to cure him so they said here is alcohol for you. He said alcohol? He has an excuse, Islam gives him an excuse, he is in a hardship. He said Allah prohibited something and Allah gave me a mind, and I use that to take away my mind? No, wait until I pray two Rak'ahs. When I am in the Rak'ah that you feel me floating with the verses of Allah, his mind, his power is not in this world, it is in the Heaven and Hell and the gardens of Heaven and the luxuries of the life after, laughing with the good pleasures of Heaven, crying with the stories of Hell. What did he say? When you feel me floating with the verses, cut my leg off. They cut it off when he was praying, he passed out. Not a single moan when they were cutting it, he did not feel it. His mind was not there, his mind was with Allah. He did not feel it but he passes out from the blood.

When he wakes up in the coma he was in, his son dies. Listen to this and keep it in your mind and teach it to your kids and to your brothers, when there is a time of hardship. He wakes up, they say may Allah give you better than what He took from you. He said what did Allah take? They said your leg. He said my leg, what else? They said your son. He had four sons, one of them died in his coma. The narrator of the Hadith said he did not add more than say:

الحمد لله حسبنا الله ونعم الوكيل

And you know what he said? He said, give me my leg. He looked at his leg and you know this is stunning what he did. He looked at his leg and he kissed it, that is not the stunning part. The stunning part is he said, Wallahi I never used this leg to walk for a sin ever. How many of us could say that, Wallahi I never used that leg to walk to a sin ever? Wallahi this story melts a heart if it was as hard as a rock. I never used this leg, Wallahi how many of us could say that today? And then he said, look at the patience in this man, Alhamdulillah Allah gave me four body parts, He took one, I have three left. Allah has been generous to me, I have three, I have two hands left and one leg. I have one kid that Allah took his life, I have four kids. Allah has been so generous to me, He left me with three kids. Allahu Akbar, this is the patience that Allah says:

...وَبِشْرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ الْبَقْرَةُ

Patience to carry out the commands of Allah. Patience to come to this Masjid in Fajr when you are the neighbour of the Masjid, patience to wake up to pray the Salah in the beginning time of the Salah, to carry out the commands of Allah. What is that? Do you look at it and say oh man that is hard. How can I wake up for Fajr, how can I pray on time, how can I not deal in usury? It is hard. Put before your eyes the example of Ibraheem. Allah does not tell him wake up 5:30, Allah tells him it is your son whose neck has to be cut. Which is easier? Praying that takes five minutes, a little thing that Allah asks, or Allah asking you to sacrifice your son?

What did Ibraheem say? Not me, why me, why my son? I am not going to do it, I am not going to pray, I am not going to fast, I am going to deal in usury? No, what did he say? He takes his son and puts him on a table and wants to cut his neck off. An example of a pious, patient family. How? His son tells him when you cut my neck father, do not look at me because if you look at me you may be merciful towards me and you will not do that which Allah ordered you. Patience, patience is what causes them to do this.

فَلَمَّا أَسْلَمَاهُ وَتَلَهُ لِلْجَبَينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ
صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ الصَّافَاتُ

And when they had both submitted and he put him down upon his forehead, We called to him: "Oh Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. (Surat as-Saaffaat: 103-105)

We called him, Yaa Ibraheem, you believed that dream? Allah relieved him but imagine that, put yourself in a setting like that. Not the prayer on time, not that, Allah tells you sacrifice your beloved child. Allah gives us so much and asks so little to be patient with and we refuse to do that, imagine if it was your son that Allah ordered you to sacrifice.

The first one of patience is trials and tribulations we mentioned. The second one is patience carrying out the commands of Allah. The third one is patience to stay away from the sins that Allah ordered you to stay away from. And I give you one example of Yusuf 'alayhis salaam because probably the hardest thing on the young of this Ummah is dealing with women and probably women dealing with men, probably the hardest thing. A lot of the Muslims today, alcohol is not a problem to them. Like one of the Sahaabah said, he was truthful and he told the Prophet sallallahu 'alayhi wa sallam, he said oh Prophet of Allah if you put me alone with a woman who has no hands and no legs I am going to commit the sin. He said that to the Prophet Muhammad sallallahu 'alayhi wa sallam, he was sincere and this is a problem we have in our Ummah today.

How do we deal with it? Put yourself in the position of Yusuf. Not you approaching a woman for a Haraam, a woman approaching you. Who are you? You are a Messenger. No, you are the most and probably best looking creation of this earth. You are alone with her, who is the woman? The wife of the leader of his time. The wife asks you to commit adultery, who is that man? Her slave. He could get freed or he could be in luxury, he could get spare time, he could get all that. Not only that, the women of the town in their entirety are after him, they want him. What did this pious man do, prefer the sin? Ma'aath Allah, no, no way. Then he said:

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَذْعُونِي إِلَيْهِ... ﴿٣٣﴾ يُوسُفः

"Oh my Lord! Prison is more to my liking than that to which they invite me." (Surat Yusuf: 33)

Imagine that, Allah, I rather you put me in prison with the criminals, with the scums of the earth, than in the palace with the best looking woman of the time, the wife of the leader of the time. The jail is better for me than that which they call me for.

These are the trials and tribulations in this life that we have to realise and we have to be patient in them. If I have a child that died, everyone could have a child who died, nothing special about it. Kaafir, Jew, Atheist, Hindu, they have children who died, we all have problems. They go to church, I will probably go to the Masjid. They be patient on Sunday morning, we be patient and pray. There is one aspect of patience and it is the peak of

aspects, the reward of it is Jannah, it is special for you. What is that aspect? Patience for trials and tribulations that happen to you because of your Imaan, because of your Islam.

The Prophet sallallahu 'alayhi wa sallam passes by the family of Yaasir. He sees the mother in pain under the whips of Abu Jahl, next to her is her son, next to her tied to a post is her husband. And what did he tell them? When she is stabbed by Abu Jahl in her private part may Allah curse him and he passes by her, he said:

صَبِرًا يَا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمُ الْجَنَّةُ

What you are going through because of Laa Ilaaaha Illallah, your appointment is the gardens of Heaven. Heaven is your resort, that is where you belong.

This does not mean you get killed for the sake of Allah, being mocked because you are Muslim is this category, reaches you Inshaa Allah Heaven. Being degraded because of your religion is a cause for you to enter Heaven. Sticking up for your brothers who are oppressed in Iraq and Afghanistan and Kashmir, supporting them at a time when the cowards refuse to talk is a cause for you to enter Heaven, because it is only the heroes who take the burden of that upon themselves.

Musa 'alayhis salaam gives Da'wah, one after the other after the other, so his Da'wah becomes popular. What are they going to do to Musa? They cannot kill him, he has got power behind him now, he has got people behind him. What did they do? They used a tactic the infidels always use, defame the character, character assassination. They stick a charge or two to them to defame the character. Why did they do that to Musa? Because when they knew Musa has no character, he has got no one to listen to him. Qaroon said I have the plan, what is the plan Qaroon? Qaroon says my plan is I paid a prostitute who just had a baby, to say that baby is his. They fabricate, do not believe the lies you hear. There is always a Fir'awn, every century, every time, every decade we have Fir'awns who talk about the people. They do not have food in Iraq and they say they have nuclear weapons. They do not have food, our brothers are dying in Iraq.

What did they say to Musa? He walked in on Fir'awn, he said Fir'awn are you going to believe in the One and only One Lord? All of a sudden a prostitute starts yelling in the background, this is the man. What man? He is the one who fathered the child. A lie, a fabrication. What is a Daa'iyyah going to do there? He raises his finger to Allah, this patient man does not go hysterical. Allah the only One, oh Allah the only One, aid me in this matter. He points to her, I ask you by Allah the One who gave me the miracles you know of, did I father that child? She said no. Allah solved the problem right there and then but this is always going on.

Aishah radhiallahu 'anha, your mother, gets attacked in her character. Why? They want to defame the Prophet sallallahu 'alayhi wa sallam. If his wife is playing behind his back he has

no character, character assassination. You have to be patient in these kinds of trials and tribulations. Aishah radhiyallahu ‘anha, what did she do? Thirty days under the agony that the vast majority of the people of her time are thinking she committed adultery, and the Prophet sallallahu ‘alayhi wa sallam the patient man making Du’aa, humble to Allah, asking and pleading with Allah.

This is the path of Islam. This is the path of Laa Ilaaha Illallah. This is the path that the neck of Zakariyyah was cut for. This is the path that Yahya was split in half for. This is the path that Muhammad sallallahu ‘alayhi wa sallam was at a time a wanted man. This is the path that Uthman falls dead in his own blood. This is the path Ahmad Ibn Hanbal spends a large portion of his life in prison. This is the path Ibn Taymiyyah died in prison. This is the path the great heroes of the world asked for because this is the path of Laa Ilaaha Illallah Muhammadar-Rasoolullah, this is what you were created and brought on to this earth for. I tell you this, if you are a Muslim and you do not have problems, double check your faith. Wallahi this is not my word, this is the word of the Prophet Muhammad sallallahu ‘alayhi wa sallam from the meanings of his Hadith, and this is the word of the scholars after him.

How? The Prophet sallallahu ‘alayhi wa sallam said the worst punished are the Messengers of Allah, then who? The Kaafir, the ones who try to kill us and annihilate us? No, and then the ones who imitate them and imitate them step by step. You say why, is Allah oppressive? Ma’aath Allah, Allah is not oppressive but when the Kaafir failed the first test, there is no need for any more tests. He is doomed, why test him anymore? When the Muslim got the first test, he passed the first stage, you have to go to the second stage. First semester, second semester, third semester. First grade, second grade, if you failed in first grade one time or two times, you are out. Why do we need to test you again? You are a failure. This is the justice of Allah, this is the path of the Messengers of Allah and this is something you have to be patient for.

I leave you with one last story and I leave it to the end so it can settle in your mind. It is a story narrated by Ibn Hibbaan in a book called Ath-Thiqaat, an authentic story where a young soldier leaves Falasteen to go back to the outskirts where his family is. While on the journey he sees a tent and in the tent is someone saying oh Allah give me the power to thank You for all that You have given me, oh Allah I thank You for making me better than a large portion of the people. Look at what the Du’aa is, I ask you Allah to give me the power to thank You and I thank You Allah for all that which You have given me which makes me better than a large part of the people.

He said I went to the tent to see who is saying it, an old man, the only thing working on that old man is his tongue. In the Hadith it is unknown whether his body parts are cut or he is paralysed. The only thing working on this old man is his tongue, imagine that. The young man Abdullah Ibn Muhammad (the narrator of the story) said, oh uncle what is there that Allah made you better than other people? Imagine that, you know we say what did Allah give me? Wallahi I talk to some people, what did Allah give me? Give us one of your eyes

and then say what did Allah give me, just give us one and then we will say Allah deprived you. You have people who have an income, let alone the income, their physical features. An eye, a face, a mouth, a hand, healthy, and they say what did Allah give me? Ignorant. Look what Abdullah Ibn Muhammad said, what did this man have? He did not understand, he was a young teenager, what did this man have? He said Allah gave me a tongue to thank Him with it, what more do I need? Allahu Akbar, a tongue to thank Him with, what more do I need?

He said now I answered your question, could you go and do a favour for me? What is it? This is not a movie or fabricated or weak Hadith, this is in Ibn Hibbaan in his Thiqaat, Wallahi it was authenticated by the most strict scholars of our time who checked the narration of the Hadith. He said my son who helps me in my Wudhu and helps me to drink and eat, he left three days ago and I am left here stranded. Could you go look for him? He went, he looked for him. He found his bones and he found his camel, he brought his camel back. How is he going to tell this old man this whole story? The only thing he has in life is his son and his son died. He said I sat and I remembered the story of Ayyub, the story I mentioned to you, so I started telling him. The old man said cut your story short, what is the problem, tell me what the problem is. He said your son is dead. He said he did not say more than Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return, to Allah is our resort. And soon after that he passed out and died.

He said I had a problem, if I leave him the animals are going to eat him and I could not leave him and go, it would not be right. So I sat there crying what am I going to do with him, I cannot dig a grave alone, until four people passed by and he told them come and help me bury him. They said ok, who is he? They uncovered his face and they jumped at him kissing him, they said you do not know who this man is? This is Abdullah Ibn Zayd Abu Qulaab al-Jurmi, the biggest student of Ibn Abbaas. He loved knowledge and he loved Islam, he fought in battles and committed his life for the sake of Allah. This is him, and they began crying and kissing him. They buried him.

That young boy Abdullah Ibn Muhammad could not get this story out of his mind. When you are thinking about something all day, you are going to dream about it and the dreams of the pure innocent people are nearly always true. Actually it is a sign of a true man when he dreams that night, and in the morning it becomes just how he dreamt it. He said I had a dream about this man, I saw him (he too is in Heaven) and I said you are the man who was my friend last night? He said yes. He said what did Allah do to you? He said peace be upon you, enter Heaven as you were patient:

سلام عليكم ادخلوا الجنة بما صبرتم فنعم أجر العاملين

APPENDIX TWO: MUSLIMS JOKING ABOUT ISLAMIC MATTERS

The next question is, what is the ruling on Muslims joking about Islamic ordains and rituals like Niqaab, beard or wearing pants above the ankles, or mocking those who adhere to them? There are comedians who make a living out of this, jokes like these even go on in private gatherings among Muslims and non Muslims. What is the ruling on Muslims participating in this?

At a time when we see the status of the Ummah and what is going on, where there is a war waged on Islam and practicing Muslims, it is very, very sad to see that there are people who are alleged Muslims choosing to take the route of mocking their brothers and sisters, siding with Kufr and Kuffaar, knowingly or unknowingly. How dare one mock a sister trying to look like Aishah and Hafsah radhiyallahu 'anhuma. Those who mock Niqaab and Hijaab side with the leaders of countries who openly and clearly say Niqaab will not be welcome in our lands, that is the freedom they offer. Their women have the legal right to choose to show their bare breasts in public, but a modest, honourable Muslim woman cannot choose what Hijaab to wear. That is the freedom they talk about, that is democracy, that is the Hukm of Jaahiliyyah. That is the people who Allah said:

﴿۱۷۹﴾... أَوْلَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ... ﴿الْأَعْرَافٌ﴾

They are like cattle, nay even more astray. (Surat al-A'raaf: 179)

That is the filth of Kufr. Sisters get dragged physically and through court summons in Europe and other parts of the world, because they want to look like Umm Salamah and Aishah radhiyallahu 'anhuma. That is part of the problem. They drag them claiming a Niqaab goes against freedom and dignity, wherein they themselves have absolutely not an ounce of freedom or dignity.

Our sisters go all through that, that is a problem. But the bigger problem is those in the Ummah who have nothing to joke about but these pious, chaste, struggling, honourable women. Have you ever imagined what a Niqaabi for example goes through on a daily basis? Last week I was in Chicago and a brother invited me to go to a mall that is approximately two hours away from Chicago, in the suburbs of Chicago. For the first time in seventeen years, I stepped foot in a mall, and one of the first sights I saw was people glancing at a woman, eyes staring at her from every angle and laughter and mocking. Wallahi I made Du'aa for her from the bottom of my heart. In a place where you never see Muslims, there was a Niqaabi, that is who they were staring at and mocking. Whereas if someone partially naked showed up, they would not have even bothered to look or joke or mock. Wallahil-Lathee Laa Illaaha Illa Huwa, Wallahi I have never seen a Niqaabi in the United States except that I made Du'aa for her.

Imagine with me what she goes through in the United States where she can legally wear her Niqaab, let alone other places where she would go to jail for it. The glances of the people, the words thrown at her, the laughter, the winking and gestures that she has to see and hear and at times even the physical assault. Imagine her on a red light, to her left is the glancing and the staring and to the right is the mocking and degrading. And then a Muslim who allegedly loves Allah and the Mothers of the Believers has the audacity to utter a joke about this sister wearing Niqaab, or a brother who is compliance of a Waajib with a Lihyah (لحية) (a beard).

If you cannot support them in their struggle to wear Hijaab and Niqaab, grow their beards and wear their clothes above their ankles, then is there anything less than one keeping his mouth shut? How many youth and youngsters saw a video of someone mocking a Hijaabi, Niqaabi or a bearded brother and heard that joke from Muslims, and it was embedded in the back of their mind to be repeated over and over again? Some of them memorise these jokes and use them against those who carry out these Islamic obligations. Or how many kids and adults think less of those brothers and sisters who are merely in compliance of the ordains because of these jokes? Even if you adopt the wrong opinion, the weaker opinion for example of Niqaab, that it is not Fardh, you have no business mocking them.

Those same characters who use these matters as tools for laughter, if one was to joke about his mother, what would he tell you? He would tell you stop, this is not a joking matter, his mother is not a joking matter. Those women with Hijaab and Niqaab are mimicking the Mothers of the Believers and the daughters of the Prophet Muhammad sallallahu 'alayhi wa sallam.

قُل لَا زَوْجَكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيَّهُنَّ ...

﴿٥٩﴾ **الْأَحْزَاب :**

Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. (Surat al-Ahzaab: 59)

Same with bearded brothers and those who raise their pants above their ankles. That is why some scholars said mocking Islamic matters or directly mocking Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam and the verses of Allah, are all the same.

Who is the one growing the beard trying to look like? Musa, 'Isa, Haroon:

لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ... ﴿٩٤﴾ طه :

Seize (me) not by my beard, nor by my head! (Surat Taha: 94)

When he got into a struggle with Musa and Musa grabbed his beard. Abu Bakr, Umar, Uthman and Ali. Not doing a matter in Islam even if it is obligatory, not wearing Hijaab, not wearing Niqaab, not growing your beard, these matters are sin. Sometimes major, sometimes minor, but if he is Muslim and makes Salah, even if he does not repent, one's destiny at the end is to Heaven Inshaa Allah because that is only a sin. The forgiveness of Allah could overwhelm him, the Shafaa'ah of the Messengers and righteous believers could overwhelm him, or worst case scenario he goes to Hell for a duration of time for the sin and then he goes back into Heaven. May Allah guard us even from that.

One who wears a Hijaab and mocks it falls in this category. Look at the precise wording that I am going to say, those who mock these have committed an act of Kufr. There are rules and regulations for Takfeer and it is a very sensitive issue, and there are Fataawa by old and contemporary scholars that substantiate this. That is all we are conveying, a Fatwa of the 'Ulamaa. Abdullaah Ibn Qa'ood, Ibn ad-Dayyaan, Abdur-Raaziq Afeefi, Ibn Baaz and many of the older scholars all agree on this opinion.

In the famous book Asbaab An-Nuzool by Waahidi, let me give you the background of the story. The Prophet sallallahu 'alayhi wa sallam was heading to Tabook to fight and on the way there they camped. So there was the close knit with the Prophet sallallahu 'alayhi wa sallam who camped with the Prophet and another group who were further away who camped by themselves. Here is how the story unfolds, Ibn Umar radhiallahu 'anhuma narrates what happened. He said during the Battle of Tabook, a man in the other camp (the second camp) said we have not seen like these reciters of the Qur'an, you see those guys who recite the Qur'an.

ما رأيْنَا مِثْلَ قُرَائِنَا هَوْلَاءِ ، أَرْغَبَ بُطُونًا ...

They like to fill their bellies with food, greedy bellies:

أَرْغَبَ بُطُونًا

... وَلَا أَكْذَبَ أَلْسُنًا ...

Their tongues are lying tongues. Big bellies and untruthful tongues, they are mocking reciters of the Qur'an.

... وَلَا أَجْبَنَ عِنْدَ اللِّقَاءِ

And they are the most cowardly when the combat happens. Basically they eat a lot, they lie and they are cowards. They are talking about reciters of the Qur'an, mocking them and joking around.

فَقَالَ رَجُلٌ فِي الْمَجْلِسِ : كَذَّبْتَ ، وَلَكِنَّكَ مُنَافِقٌ...

A man sitting with them said you are a liar, you are a hypocrite. Based on what he heard from him, he said you are a hypocrite, and the Prophet sallallahu 'alayhi wa sallam never denounced this man for calling him a hypocrite.

لَا خَبَرَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

I am going to go tell the Prophet Muhammad sallallahu 'alayhi wa sallam.

فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

The matter reached the Prophet Muhammad sallallahu 'alayhi wa sallam. Either the man went and told him or Allah had told him or most likely it was both of them, Allah had revealed and then this man went and told him what that man had mocked the reciters of the Qur'an with.

Abdullah Ibn Umar said:

فَأَنَا رَأَيْتُهُ مُتَعَلِّقاً بِحَقْبِ نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنْكُبُهُ
الْحِجَارَةُ...

I saw him grabbing the bridle of the horse of the Prophet sallallahu 'alayhi wa sallam and it dragging him. He is grabbing the horse and it is dragging him on the stones, he is hanging because he wants to speak to the Prophet Muhammad sallallahu 'alayhi wa sallam. He is telling the Prophet sallallahu 'alayhi wa sallam:

وَهُوَ يَقُولُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ...

He is saying oh Prophet of Allah, it was only idle talk and just play. It was idle talk and just play, note he did not even say we were mocking, he did not even think of it as mocking, he said it was idle talk and just play.

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ...

And the Prophet Muhammad sallallahu 'alayhi wa sallam telling him:

...أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ
بَعْدَ إِيمَانِكُمْ... ﴿٦٦﴾ التوبه

"Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?" Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 65-66)

You have disbelieved after you were believers. Allah reveals Ayaat in the Qur'an about this, let us go through them.

﴿٦٥﴾ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ... التوبه

If you ask them (about this), they declare: "We were only talking idly and joking." (Surat at-Tawbah: 65)

If you ask them oh Muhammad, they will say it was idle talk and play. That is all it was, it was idle talk and play. Pay attention, this sentence shows that they did not even really mean to mock, they did not reach the level of mocking because their reply was:

كُنَّا نَخُوضُ وَنَلْعَبُ

It was idle talk and play, not mocking. They did not say we were mocking, we were ridiculing, they did not say:

إِنَا كُنَّا نَسْتَهْزِئُ

They said:

كُنَّا نَخُوضُ وَنَلْعَبُ

It was idle talk and play. They did not say we were mocking, that was not even their intention. Mocking is here, idle talk and play was here. And in some narrations it was that

they said oh Prophet we were just talking because we wanted the distance to become shorter with just idle talk.

Allah said to them in the Qur'an:

﴿٦٥﴾ ... قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿التوبه: ٦٥﴾

Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?" (Surat at-Tawbah: 65)

In Allah, His verses and His revelation and His Messenger do you scoff and mock? You did not find anything else to joke about? Note, these people, did they mock Allah directly? No. Did they mock the Qur'an directly or verses in the Qur'an? No. Did they mock the Prophet sallallahu 'alayhi wa sallam directly? No, they mocked the reciters of the Qur'an. Then why when Allah was denouncing them did He say, you mock Allah, the verses and the Messenger? Why did Allah not say you mock the reciters of the Qur'an? He said you mock Allah, the Messenger and the verses, when all they did was mock reciters of the Qur'an. They mocked the reciters of the Qur'an because of their Islamic significance, so it is as if they mocked Allah, the verses and the Messenger. That is the point Allah is trying to get to you.

See how dangerous it is? It is no joke and it is no game. They mocked reciters of the Qur'an, Allah responded saying you mock Allah, His Messenger and the verses? You mock a bearded Muslim for his beard, you mock Allah, His verses and His Messenger. You mock a Niqaabi for her Niqaab, we say you mock Allah, His verses and His Messenger. You mock a Hijaabi or a bearded brother, we say you mock Allah, His Messenger and the verses.

The final judgment has been entered by Allah:

﴿٦٦﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ... ﴿التوبه: ٦٦﴾

Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 66)

Do not even think about apologising, make no excuse, you have become disbelievers after you were believers.

And here is an important detail, pay attention to this detail, those people Allah declared Kuffaar were not hypocrites before this matter. You hear scholars call them hypocrites, there were hypocrites who fought and went along with the Prophet sallallahu 'alayhi wa sallam like Abdullah Ibn Ubayy Ibn Abi Salool who was a known hypocrite. If scholars refer to these here who mocked as hypocrites based on what they did of mocking, then yes they did become hypocrites and Kuffaar because of that. But some scholars allege they were

hypocrites before they even mocked and they were just going along with the Prophet Muhammad sallallahu ‘alayhi wa sallam. That is wrong, they were believers fighting with the Prophet Muhammad sallallahu ‘alayhi wa sallam. They were putting their lives on the line for the sake of the Prophet Muhammad sallallahu ‘alayhi wa sallam, yet they were rendered non believers for a little joke they made. What can one say about those who never even broke a sweat in Allah and His Messenger’s rightful cause, yet they want to mock rituals, Sunnahs and ordains?

The solid proof that they were not originally hypocrites as some scholars say, is in the verse:

كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

You have disbelieved after you were believers. After you were believers. Some scholars went to an extreme to say that they were believers in their tongue but not in their heart, meaning they were hypocrites. So Allah said believers as in believers in tongue but not in the heart. In reality, they are trying to say that mocking did not cause them to become disbelievers, they were already hypocrites as they were only believers by their tongues.

However, Ibn Taymiyyah responded to this and said Allah never calls a hypocrite a believer in the Qur'an, just because he believed by his tongue. They were believers and they were rendered disbelievers, Allah said it:

بَعْدَ إِيمَانِكُمْ

They were in reality believers because Allah called them so, otherwise Allah would never call hypocrites believers even if they believed in their tongue but not in their heart.

Another point, there are some matters where as a rule in Takfeer, ignorance of it being Kufr is an excuse. It could be an excuse that I did not know it would cause me to be a Kaafir. Ibn Taymiyyah in Kitaab Al-Imaan said these people here did not think that they were committing Kufr, yet they were still considered Kuffaar. He is saying mocking and ridiculing Islamic matters is Kufr, even if one did not know it will make him a Kaafir. Shaykh Sulaymaan al-'Alwaan said this verse is clear proof in Kufr of one who mocks Allah, His Messenger and verses. If he considers it Halaal or if he considered Haraam, merely mocking renders one an apostate by Ijmaa' of all the scholars, even if he did not mean the mocking but was merely joking and playing.

إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿الْتَّوْبَةُ:

If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc). (Surat at-Tawbah: 66)

Some repented and others did not.

This applies to mocking punishments of Allah like Heaven or Hell or aspects of Hell or aspects of Heaven. This applies to mocking those who ordain the good and forbid the evil and people who go along with that. It applies to mocking Salah or aspects of Salah, even Sunnah Salah, not necessary Waajib Salah. Even Sunnah Salah, mocking that or those who pray, because of their Salah. Or someone who shortens their Thobe or their pants in accordance to the teaching of the Prophet sallallahu 'alayhi wa sallam, or one who has a beard, because of his beard. Or a Hijaabiyyah for her Hijaab or a Niqaabiyyah for her Niqaab, or a Siwaak, a mere Siwaak (the toothbrush). This is by the rules of the scholars who know the rules and regulations of Takfeer, because as I said it is a sensitive issue.

Some scholars divided the mocking into two categories. Direct statements and writing, if you write it or say it, that is direct. But the other category which is just like that is gestures. You see someone in Niqaab, they smirk, smile, laugh, they stick a tongue out or there are many types of gestures where you show that you are mocking someone. Any of that is just as though one said something, the ruling on both types of mocking is the same.

The next point is an essential point, do not ever sit with anyone who goes near this issue. If there is a gathering and joking kicks off related to this matter over here, if you attend an event where this goes on or there is a comedy show, TV show, Youtube show or anywhere else, flee with your Imaan like there is a lion behind you out to get you, before you lose your Imaan. Flee and run away.

The rule in Islam is that when there is something Haraam, you do not participate in it, you do not go near it and you do not support it. Like Zina:

﴿٣٢﴾ ﴿الإِسْرَاءُ... وَلَا تَقْرُبُوا الزِّنَى﴾

And come not near to the unlawful sexual intercourse. (Surat al-Israa': 32)

Allah said do not go near Zina. He did not say do not commit it, He said do not go near it. You do not sit on a table where there is alcohol and say I am not drinking, you do not do that. You do not go to a casino and say I am not gambling. That is in matters of Haraam, you do not go near the Haraam, you do not participate in it, you do not condone it and you do not support it. This matter is worse because there is a specific verse about not going near it in the Qur'an:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفِرُ بِهَا وَيُسْتَهْزِئُ
بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۝ إِنَّكُمْ إِذَا مِنْتُهُمْ ۝
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝ النَّاسَاءُ : ۱۴۰

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (Surat an-Nisa': 140)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ ...

Allah says in the Qur'an, and it has already been revealed to you in the Book.

... إِنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفِرُ بِهَا وَيُسْتَهْزِئُ بِهَا ...

That if you hear the verses of Allah.

يُكْفِرُ بِهَا

Means disbelieved in.

وَيُسْتَهْزِئُ بِهَا

Means mocked.

... فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ...

Do not go near them, do not sit with them until they engage in another talk, until they change the subject. Do not go near them, a clear verse in the Qur'an. Do not sit and watch a comedian who mocks any aspect of Islam, any tiny aspect of Islam. Do not ever sit with a relative of yours, with a friend of yours who utters a joke pertaining to mocking any Islamic issue or those who practice it, ever. It only gets worse when you hear those so called Du'aat of ours today in the United States especially, who want to give the look that they are all cool

and all that and make their audience think that they are all cool, and then sit and mock issues of Islam forgetting this important aspect of Islam.

Allah tells them:

إِنَّكُمْ إِذَا مِثْلُهُمْ ...

If you stay with them you are like them. If you listen to it, you participate in it, you do not walk off, you are like them. Like them what? Kuffaar like them. Unless you forbid the Munkar and tell them they are wrong and walk away, then you are like them.

Then the end of the verse says:

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ...

Allah is gathering the hypocrites and the Kuffaar in Hellfire all together.

And note something very unique about this end of the verse, Allah says He is gathering the Munaafiqeen and the Kuffaar in Hellfire. This is the end of the verse, wherein the beginning of the verse He is talking about those who mock. So the end of the verse tied to the beginning of the verse is the icing on the cake to prove the Kufr of one who mocks Allah and His Messengers, those who follow in accordance with any of that and you mock them, or anyone mocks them because of that. Wal-'Iyaathu Billah, it is a matter of Kufr and Imaan. Whoever is involved in this or was involved in this, let him go take a shower and say Shahaadah and repent not to ever do this again, so he can rejoin the masses of the Muslim Ummah.

Sayyid Saabiq in his book Fiqh As-Sunnah which you all, he said a believer who gives his Shahaadah and becomes Muslim can never be considered a Kaafir unless his heart and breast is overwhelmed with Kufr, he adopts Kufr and acts upon it. And then he mentions examples of exemptions from that, and he said mocking the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Bahooti al-Hanbali, the big Hanbali Imaam, in his Kitaab Al-Rawdh Al-Murabba' (**الروض المربع**) he mentions this issue. So does Ibn Qudaamah in Al-Mughni, so do other scholars like Ibn Mulaqqin in At-Tathkirah (**التنكرة**), famous scholars. All said that mocking is Kufr, so did the ones I just mentioned earlier, Abdullah Ibn Qa'ood, Ibn ad-Dayyaan, al-Afeefi, Shaykh Ibn Baaz and others. This is what I relate to you from what the 'Ulamaa and the Salaf say is Kufr, according to their rules and regulations derivative from the Qur'an and the Sunnah.

Allah does not leave those who mock His Qur'an and His Sunnah and His believers without humiliation in this life before the life after. Subhan Allah it is a Sunnah of Allah, He always

humiliates them in this life. In Bukhari and Muslim there is an authentic Hadith, in Bukhari it is a Christian man who became a believer and then rendered a non believer. In Muslim, it is a man from Bani Najjaar. He read al-Baqarah and Aali Imraan and he used to write for the Prophet sallallahu 'alayhi wa sallam.

كَانَ نَصْرَانِيًّا فَأَسْلَمَ...

فَعَادَ نَصْرَانِيًّا فَكَانَ يَقُولُ مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ...

He was a Christian and he became a believer, then he went back to being a Christian. Then he said Muhammad knows only what I wrote for him, because he used to write for the Prophet Muhammad sallallahu 'alayhi wa sallam, he said I used to write for him the revelation. Years went on, years went on.

فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

He went and they buried him after he died. The next morning, they found him on the surface of the earth.

فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا...

فَأَلْقُوهُ...

Muhammad and his friends came here at night, dug up the grave and took him up to the surface. They are evil people who came, this is what they are basically saying. Muhammad and his people came and dug him and put him on the surface of the earth.

Next day:

فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

The second time they dug up the grave, a deeper grave, they put him in there. The next morning they find him on the surface again, so now it is the third day.

فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ...

فَأَلْقُوهُ...

They said this is Muhammad and his friends, they dug up his grave and they brought this man to the surface again. So now it is the final time:

فَحَفَرُوا لَهُ...

They dug up for him.

وَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا...

They dug up for him a very, very, very deep grave, as deep as they could. And then the next morning:

فَأَصْبَحَ قَدْ لَفَظَتُهُ الْأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ...

وَفِي رِوَايَةٍ : فَنَبَذُوهُ

They woke up, they found him after that big grave, on the surface again. So they knew it was not from Muhammad sallallahu 'alayhi wa sallam or his men, they left him and abandoned him.

A very last note, there is a difference between mocking someone for himself and for an Islamic significance. For example a bearded man, if you mock him for being fat, skinny, talks funny or something, that is a sin. It could be a major or minor sin, you do not mock anyone but that is a sin. However, if it relates to Islam, if it goes to the beard, then that is when it becomes Kufr. There is a distinguishing between the two, one is sin, one is an act of Kufr. So you have to distinguish between those two matters.

There are plenty of matters to joke about, be truthful and joke. The Prophet sallallahu 'alayhi wa sallam and the Sahaabah joked so why we do we have to go to areas that are Haraam? It is nice to have fun but keep them in the Halaal.

APPENDIX THREE: RAMADHAAN GEM #8 ON INAABAH

We are all familiar with the term Tawbah (when one repents to Allah), but there is another very similar term called Inaabah (إِنَابَة), a term mentioned in the Qur'an many times. And since it is Ramadhaan, we want to move from Tawbah to Inaabah.

Ibn al-Qayyim said it is to hasten pleasing Allah, while continuously and repeatedly returning to Allah (at all times). Meaning, it is Tawbah but continuous Tawbah. Part of Inaabah is to

retreat to Allah with your heart, with love, reverence and sincerity in accordance to the Qur'an and the Sunnah. Just as one retreats in the last ten days of Ramadhaan for I'tikaaf, leaving everything behind, Inaabah is constant returning in I'tikaaf to Allah. A heart needs to retreats to Allah with honour because if it does not do so with Allah, it retreats with humility to other than Allah. Turning fully to Allah in trials and at ease is Inaabah.

A person who is Muneeb (**منيب**) is one who repents when he commits a sin but goes further beyond that to change and become in constant contact with Allah, with a relationship with Allah.

Allah said it about Ibraheem 'alayhis-salaam:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهُ مُنِيبٌ ﴿٧٥﴾ هود: ٧٥

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

Ibraheem was without a doubt forbearing, which is Haleem (**حليم**). Invoking Allah with humility, that is Awwah (**أواه**). And Muneeb (**منيب**) is repenting constantly, time and time, again and again, constant repenter to Allah.

A verse considered by some of the 'Ulamaa to be the most hopeful verse in the Qur'an:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْتَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝ ۵۳ ۝ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا... ۝ ۵۴ ۝ الزمر

Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam). (Surat az-Zumar: 53-54)

After repentance, Allah mentions:

وَأَنِيبُوا

That is what we are targeting.

Inaabah is three levels. The first level is the root of Inaabah (the principle), which is leaving Shirk to Tawheed, leaving Kufr to Islam. Not having this will make one a Kaafir, because it is leaving Kufr to Islam. That is the first level and it is taken out of the verse:

وَالَّذِينَ اجْتَبَوَا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۝
فَبَشِّرْ عِبَادِ ﴿الزمر: ١٧﴾

Those who avoid At-Taaghoot (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves. (Surat az-Zumar: 17)

The second level of Inaabah is the Inaabah of al-Muttaqeen (the pious), leaving sins and committed in doing deeds. Whoever does not have this one, he is Muslim and he falls under Islam but we fear Hell over him unless Allah forgives Him (because he has sins). That is taken out of the verse in Surat az-Zumar:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿الزمر: ٥٣﴾

Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Surat az-Zumar: 53)

And the following verse after it:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنَصَّرُونَ
﴿الزمر: ٥٤﴾

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped. (Surat az-Zumar: 54)

The third and final level of Inaabah is the level we are trying to target this Ramadhaan, the Inaabah of the Muhsineen. The peak, complete turning to Allah in your heart and in your body. Constantly returning to Allah again and again, in all times and in all situations, and being in complete submission to Allah. This is the best form of Inaabah. This is the Inaabah of Ibraheem 'alayhis-salaam, this was the level of Ibraheem 'alayhis-salaam:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهُ مُنِيبٌ ﴿٧٥﴾ هود:

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

And it is also mentioned that Shu'ayb said:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ هود:

And my success cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

Ibn Taymiyyah Rahimahullah said the people of this level are the people most tested by the Shaytaan because they are the best, and the Shaytaan wants to get the best off track.

Look at the master of humans, the Imaam of all Imaams, the master of the repents, the master of the worshippers, sallallahu 'alayhi wa sallam.

He said:

وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً

By Allah, I seek the forgiveness of Allah and repent to Him seventy times every day.

Seventy times in Sahih Bukhari and then a hundred times in Sunan an-Nasaa'ee. If the Prophet sallallahu 'alayhi wa sallam whose past, present and future sins are forgiven and he repents and asks Allah for forgiveness between seventy to a hundred times a day, how many times should we ask when we are not guaranteed forgiveness for one of the hundreds or thousands of sins that we have committed?

Sins harden the hearts, so repent to soften your heart. It is a disease.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُ قَسْوَةً... ﴿البَّقَرَةُ﴾ :

٧٤

Then, after that, your hearts were hardened and became as stones or even worse in hardness. (Surat al-Baqarah: 74)

Sins darken the heart so repent, so you can cleanse your heart. There is no better time than these blessed days.

Allah said:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿الْمَطْفَفِينَ: ١٤﴾

Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn. (Surat al-Mutaffifeen: 14)

Dot after dot placed on the heart, it comes to a time when you need to wash it out.

'Awn Ibn Abdillah said the ones who are constantly repenting to Allah are the ones you should always be with, because they have the softest hearts.

Repentance is a great bargain with Allah. Look at the deal you strike. You make a mistake, you transgress, you repent and you correct your future, all your sins are forgiven and a big baggage more.

This Ramadhaan, no one forgot to stock up on food and groceries, and if they did then they go prepare for it before Maghrib. But what about stocking up on Istighfaar, Tawbah, good deeds and repentance?

يَا رَبِّ إِنْ عَظَمْتَ ذَنْبِي كُثْرَةً فَلَقَدْ عَلِمْتَ بِأَنْ عَفْوَكَ أَعْظَمُ ، إِنْ كَانَ لَا
يَرْجُوكَ إِلَّا مَحْسُنٌ فَبِمَنْ يَلُوذُ وَيُسْتَجِيرُ الْآثَمُ

O Lord, if the greatness of my sin increases, then I know Your forgiveness is even greater. If only the righteous call You, then who would the sinners like me go to?

أَدْعُوكَ رَبِّي كَمَا أَمْرَتَ تَضَرِّعًا فَإِذَا رَدَتْ يَدِي فَمَنْ ذَا يَرْحِمُ

I call on You my Lord as you ordered and commanded, with humility, with reverence, and if You turn away my hands then who else is going to accept from me? If You turn away my hands, then who else is going to have mercy on me? If You turn away my hands, then who else is going to forgive me?

مَالِي إِلَيْكَ وَسِيلَةٌ إِلَّا الرَّجَاءُ وَجَمِيلٌ عَفْوُكَ ثُمَّ أَنِي مُسْلِمٌ

All I have is hope in You Yaa Allah, that You will forgive me and that I am a Muslim.

One of the most popular questions I get on this matter of repentance and Inaabah is, I repent and then I do a sin, then I repent and I do a sin, and I give up and I despair. Allah is talking to you, did you read the Qur'an? Allah is talking to you, calling you:

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ... ﴿الزمر: ٥٣﴾

O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! (Surat az-Zumar: 53)

Allah did not say O you believers and He did not say O mankind, as He said many times in the Qur'an. He did not say Muttaqoon, He did not say the pious and He did not say the Muhsineen. He did not say the forerunners, the Saabiqun Bil-Khayraat (سابقُ الْخَيْرَاتِ). He called on the sinners not to despair.

'Asim Ibn Rajaa' said Umar Ibn Abdul-Azeez gave a speech one time and he said O people, if you fall in a sin then repent, and if you do it again then repent again, and if you do it again then repent again because the sins enclose on the necks and they are a destruction. And the peak of destruction, the destruction of all destructions is remaining on sins and persisting on them without repenting.

An authentic Hadith al-Qudsi in Sunan at-Tirmidhi. O son of Adam, as long as you call on Me, I shall forgive you of what you have done and think nothing of it. O son of Adam, even if your sins were to reach the clouds in the sky and then you were to come and ask for My forgiveness, I would forgive you and think nothing of it. O son of Adam, if you were to come to Me with sins nearly as great as the earth and you were to meet Me after death not making any Shirk, I would bring you forgiveness as great as the earth and think nothing of it.

You are dealing with the Ghafoor, you are dealing with Ar-Raheem, you are dealing with the 'Afuw. That is what you get out of the qualities of Allah which you know about.

Ibraheem Ibn Shaybaan said there was a twenty year old youth that he knew. The Shaytaan instigated to him that you are young, why would you repent right now and leave the pleasures of this life? You have a long life ahead of you. So he went back to his sins and his old ways. In the midst of the sins, he had a flashback to his old days with Allah. A believer is still a believer even during sinning, he still has Laa Ilaha Illallah in his heart. So he yearned and longed and began to cry and weep for those days. He said will Allah ever accept from me? Then he heard a voice (it was possibly him talking to himself) saying:

عَدْنَا فَشَكَرْنَاكَ ، وَعَصَيْتَنَا فَأَمْهَنَاكَ ، وَلَئِنْ رَجَعْتَ إِلَيْنَا قَبْلَنَاكَ

You worshipped Us and We thanked you, you sinned and We gave you respite, you come back and We will accept from you.

If you repented and got fooled by the Shaytaan, then return, do not be ashamed and do not despair. When you continuously repent, it is like a wrestling match with the Shaytaan. Every

time you repent, you have pinned the Shaytaan down and won, you are the champ. Once you despair and stop repenting, the Shaytaan became the champ and you do not want that. Do not be a surrenderist and accept continuing sinning and being on the wrong path. Resist and struggle the sins. Maybe one of your shouts to Allah in repentance will be so sincere that He will write you among those swayed from being in Jahannam, and take you into Jannah.

How can you despair in Allah with all these Ayaat and Ahaadith, when He is asking you. Why is He asking you to repent when Allah does not need me nor you? He is Independent and Sovereign. That is Ar-Raheem, that is Al-Ghafoor, that is Al-'Afuw. Wallahil-'Adheem, you are dealing with One more merciful than your mother.